A BOOK OF MORMON STUDY

Hebrew Characteristics of the Record-Why a Portion of the Prophecies of Isaiah Were Transcribed upon the Plates-The English Version Not Copied by the Prophet Joseph-Double Fulfilment of Prophecies.

WHY WAS ISAIAH COPIED?

We have next to consider why Neinto his book instead of taking others from the same Prophet's writfrom those of Jeremiah or Hosed, for instance, In order to make this matter clear, a review of the chapbecomes necessary, for we mut have a knowledge of their contents before we can appreciate their orth and applicability to the people Nephi. While engaged in this work of review, we shall find that that in-spired servant of God, Nephi, made no spired servant of dea, Nephi, made no mistake when he began his transcrip-tion with the forty-eighth instead of first, or second, chapter of Isaiah. The Israelites who settled the western continent under Lehi, and their deern continuous are given the name of Ja-scendants are given the name of Ja-cob, house of Jacob, remnant of Jaetc., and these names are applied to the American Israelites, or Nephites, simost exclusively. They are not so general in application as Israel, or Is-raelites. The Nephites are called by neites. The Nephites are called by pensme of Jacob because Lehi, from they sprang, was a direct descendant of Joseph, who was the favor-ite son of Jacob, and so they take his ite son of Jacob, and so they take his name as a title of honor; and, again, because they occupied the inheritance given to Joseph by his father Jacob, they take his name by right. A distinct name is necessary also to distin-

guish between estern Israelites.
The nine and a half tribes that revoited from Judah and set up a kingsom of their own in northern Pales-tine, are known as the kingdom of Iswhile the remaining tribes are on as the kingdom of Judah. The ople of the northern kingdom were planily apostates from the worship of the true God, and those truly plous among them fied to the land of Judah. Under their first king the apostates set up a national religion of their own idolatrous, and, not satisfied this abomination, they imported

the eastern and the

(Continued from Saturday, Aug. 25.) | from their neighbors the worship of This latter system was once, or twice, suppressed, but the national idolatry was never eradicated. The kings of Israel, one after another, walked in the ways of their predecessors, except the last one, who tried to restore the worship of the true God; but it was then too late, and because of it, the nation went into captivity, returned. The Jews also caught the infection of idolatry, but the Babylonish captivity completely cured them of

> of idols was also instituted among a portion of the Israelites-the Lamanite branch—and so they became the apos-tates of the house of Jacob. But the historical parallel does not end here. Not only do we find the two great bodies of the Israelites, one in the east and the other in the west, split up into discordant factions, one apos-tate and one acknowledged, for a long time, as God's people, but the finality in each case was the same, namely: repudiation for all. Again, in each of the grand divisions the apostates as the aggressors made war on their brothers in blood who remained loyal Here we have another remarkable reflex in Jewish family life that Joseph Smith, a young, unlearned man, would, without any doubt, have overlooked, had he written the Book of Mormon. That book was written by, and narrates authentic history of Jews. With these observations in mind, we are ready to take up the review of the alleged copied chapters, and to avoid confusion, shall begin with the first of Nephi's transcriptions:

ISAIAH XLVIII.

The address of this section is made especially to the descendants of Le-hi, who are here called the house of Ja-cob for reasons already pointed out. Israelites, indeed, but who had gone forth out of the waters of Judah, a figure that plainly points out the separation of Lehi and his people from the

(2) The natives of Judah are characterized as a people who claim to stay | ter, then, we are shown an obstinate,

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(3) great works that God had wrought among His children, both by prophecy and deed, to (6) some of which they themselves were eye-witnesses. Their character, for God knew His people were obstinate, and nothing less than the most extraordinary demonstrations would convince (5) them that He, and not their idols, had performed them. These things were not done in a corner, for they had heard of them, they (6) had seen some of them, and ought to declare, or confess, that His agency had brought them to pass, especially

since many of them were like new cre-ations, and could not be referred to the operations of those natural laws with which the people were familiar. But all this (8) was of no ayail; they were transgressors from the beginning. Their sin justly merited the most condign punishment, but because of God's own goodness, and mercy He would not inflict (9) upon them the penalty of destruction. The (11) covenant made with their fathers would be observed; if His people could not be saved (10) by kindness, the rod of affliction should furnace. Everything that could be done for their salvation would be done, that the charge of being a (11) covenant breaker could not justly be laid against the Almighty. From verse 12 to the close of the chapter we find the au-nouncement (20) of God's purpose to redeem finally the whole house of Israel, to gather them out from the lands of their oppressors, Babylon and the Chaldeans being used here as generic terms, and to bring them again to their heritages with songs of praise and rejoicing. In order to inspire confi-dence in the realization of this blessed promise, the people are reminded (13) that He who makes the announcement of this purpose is the Omnipotent Creator of the heavens and the earth, and He is, therefore, (14) certainly able to do all His pleasure on Babylon, or hose who oppose His designs. Then by (21) reference to the Exodus from Egypt, God invites His people to be-lieve that the Deliverer who was

at that time able and will-ing to deliver Israel, shall be

found able and willing to do so a sec-

dition cannot be attained by them so

long as they remain obstinately wicked

peace and compact of alliance can be

declared with the wicked. In this chap-

idolatry-their dispersion and oppression-their final redemption, etc. With this beginning, some of these things are outlined dimly but this is a characteristic of nearly all the great prophecies of the Bible. This chapter from Isalah is a wonderful one, for in it there is an epitome of the history of God's people either actual or prophetic from the beginning down to the last grand winding up scene of their deliverance from pression, accompanied with Exode demonstrations of awful power and majesthe whole Bible that are more comprehensive than this one. ISAIAH XLIX.

In the first portion of this chapter a form of speech called impersonation is used, and from verse 14 11.13 evident that Zion, or the house of Jacob, is what is impersonated. The address is now directed to a people (1) who dwelt far off in distant lands, and this circumstance points them out as the house of Jacob who inhabited the great isles of the western continent. (2) The Scripture which proceeds out of the mouth of this people makes a clear cut this land from the knowledge of the rest of the world for long centuries, and was for centuries also finally hid up in the hill Cumorah. An arrow hid, or laid up, in a quiver, is one fully prewas the gospel of the Nephites-a perfect shaft when laid up in the quiver, Cumorah, and perfect when the Al-mighty Huntsman took it thence for use. Dissimilar in these respects from the Bible that never was hid up, and which grew slowly into a perfected shaft. The references here are so faithful in their applicability to the history of the perfected gospel of the Nephites, that no reasonable doubt can be entertained as to their meaning. The words from the mouth of this peoplethat is, their gospel-is a polished shaft, or carefully prepared instrument, for the accomplishment of some special and glorious purposes, and among them (2) we find it is destined to manifest (5) the to (4) the Lord. Zion laments the time that must be lost, and the labors that fore she can fully realize this giorious destiny. She, however, submits the issue to God, who assures her (5) that even before the gathering of Israel is fully accomplished she shall become glorious in His sight. It could not be I fore the crown is won, and seeing her-

themselves on (1) the Lord, but do not intractable people from their earliest, otherwise for she is the agency long self a prey to the mighty spoiler, and then; 3. Be crowned with do so in truth or righteousness. The history. God's mighty works in their foreordained to bring (6) the remnant of a lawful captive in his hands behalf—their rebellion and lapse into Jacob to God, and to restore the scat-cause of her transgressions, comes at tered Israelites from all lands. She is also to become a light to the gentiles, and a means of salvation to the ends of the (0) earth. She shall strike the ing and dead), bring forth (9) light in the midst of spiritual darkness (10) and supply nourishing food for the fold of God. There is little wonder, therefore, that she is likened to a polished shaft and is glorious before God. She must, however, go down into the valley of numiliation and suffering as her Savior did, and be despised, abhorred. (7) and be made a servant of rulers, before being crowned with full glory. The prospect of the cross is terrifying to her, but God comforts her (8) with the assurance of His help and of her preservation.

and the full accomplishment of her mission. Though afflicted, there are troubles and vexations that beset others which shall not (10) be borne by the people of Zion, for God Himself shall vation shall (11) be made plain to their understanding. Her (12) people shall be gathered from the ends of the earth, (13) and songs of rejoicing are invoked for the glory (14) already appearing. But Zion can not forget the sufferings through which she must pass, and as the Savier cried on the cross, "My God My God, why hast Thou forsaken me!" so Zion in her sufferings shall give voice to the same agonizing cry. But let Zion take comfort. God will not for, sake her. His love for her is stronger than (15) the love of a mother for her child; but His people having refused to be refined as they should be by His love, must go through the furnace of affliction; (17) yet those who build the furnace fires and (18) waste her, shall go forth from her and she shall mount up above them all. Her sad condition (19) as one bereft of her children, as one spoiled and desolate, as a captive, as a

sons and her daughters (22) shall be gathered from among the gentiles, and flually kings and queens (23) shall

last with a trembling heart tion of how such a captive, even a lawful one, can be freed and saved. answer God gives her is found in verses 25 and 26. Her Omnipotent Friend and Savior has the will to save her, and He will find a way even though she is a lawful captive in the hands of the mighty. He is not yet near enough to her to explain how. What He says how is the trumpet blast of the Rescuer on the march crying: "I am coming." The scene that nain teachings of this chapter is: 1. Zion-the work begun by the Nephites

the prophet is displaying here is very realistic. A brief summary of the on the western continent-is a specially rdained instrument in the hands of the Almighty for the accomplishment many of His most glorious purposes. 2. Zion must endure the cross of suf-

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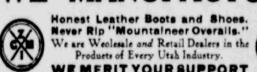
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